The New Unity

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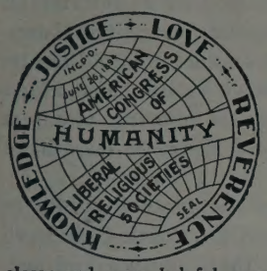

TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

Let each one have within him an eagerness for well-doing. A book is sometimes looked forward to for succor. An idea is a balm; a word may be a dressing for wounds; poetry is a physician.

—Victor Hugo.

WE regret the slip of the type that credited the article entitled "Solemn Message" to Mrs. Cyrus Burleigh when it ought to be, as many of our readers will divine, Mrs. Celia Burleigh.

AT last the vexed question of the Lake Front in Chicago seems to be settled most hopefully and another breathing space out on the open shore is soon to be the privilege of the Chicago citizen. What was a most difficult question when rival interests and private gain was considered, has become a most simple, easy and inspiring problem when these are forgotten even for a little while and public interest and the common wealth is sought. Surely the noblest of wealths is commonwealth. Wealth may be noble but commonwealth is divine.

OUR readers will be glad to read the following extracts of incorporation of the Milwaukee Ethical Society and to find thereby how wholesome and legitimate is the aim. We see a place for some omitted elements. The highest ethics rises into worshipful heights and to our mind there is a place for the attempted expression of the same, but the following sentences will also show how central to religion are the aims of this society and how great is the need of such in all communities and how possible an Ethical Society is in many towns where the something more or the something else may not be available.

The purpose of such corporation is to establish and conduct schools and classes to teach the doctrines of a higher moral life in civic and individual relations; to seek by all practical means to elevate the moral life of its members and that of the community, and by means of public lectures, discussions and dramatic representations to disseminate a knowledge of ethics, and to enable the corporation to carry out the aforesaid purposes; to print, publish, buy, sell and distribute tracts, pamphlets and books relating to such subjects; and to acquire, lease, buy or sell real and other property, and generally do any and all things necessary or conducive to carry out the aforesaid purposes.

IT is quite the thing in these days for the wise social scientist to dismiss prohibition as a piece of well meaning fanaticism, good in its intention, desirable if it were possible, but out of the realm of the attainable. It is well to remind such that right here in the wicked city of Chicago there is a territory containing some fifty-four square miles thickly settled, threaded with street railways, containing seven or eight railway stations, which is a prohibition district not simply in name but largely in fact. All attempts at establishing defined saloons have been successfully suppressed, even through the great pressure of the World's Fair which was located right on the margin of this district. The violations were remarkably few considering the circumstances and even the entailment was promptly suppressed. This territory was made a prohibition district in the village days of Hyde Park. When it was annexed to the city of Chicago, the city adopted its liquor prescriptions and for five or more years has successfully kept the faith. Does not this mean much?

As predicted in a previous note the Unitarian Conference at Washington proved a successful one. A private letter from one of the good friends of THE NEW UNITY says: "The meetings of the Unitarian Conference at Washington were attended by many delegates; large evening audiences, long newspaper reports, etc. Everything pleasant, nothing notable done unless the consolidation of Unity Clubs, Guilds, etc., into the 'Young People's Unitarian Union' proves to be so. That name is just a temporary form till May when name and round plans will be made. It is an earnest attempt to kindle a young people's movement among the Unitarian churches, getting the guild idea, 'religion,' more to the front. Two feelings developed at once very plainly: one wanting it denominational in name, others dissenting from that. Something will work out from it pretty surely, some good, but there will be the *bow-wow* over limits or names." And is it a "bow-wow" or something much deeper and holier? Are we so tired of the high work of trying to find methods and forms worthy the larger spirit, the sweetest and broadest brotherhood yet reached? Our orthodox friends in training their young people have not offered them their sectarian words but inside of sectarian churches they would offer them the common cause of evangelical orthodoxy under the name of "Christian Endeavor." They have given these a name and a form of fraternity possible in Presbyterian, Baptist, Congregational and many other denominational churches. It is to be hoped that our Unitarian friends will try no narrower methods. The question of "Young People's" religious organization is itself an open one, to our mind a very difficult one, but if it is settled in the affirmative, why not have a religious endeavor society that will commend itself in general form alike to the earnest element in Jewish, Unitarian, Universalist, Ethical and Independent societies, each forming its own details and fitting into its own environment, but all giving common clasp of hands and periodically at least coming within reach of the common touch of elbows.

THE NEW UNITY delights in welcoming into the fraternity which is growing under the spirit and into the fellowship of the Liberal Congress we try to represent, two new societies, both of them beginning under most auspicious circumstances in different cities, with differing methods and differing names and differing family relations but with one purpose. The same high aim of moral culture and the spiritual regeneration of society on

lines of reason, helpfulness and religious aspiration is the avowed aim of each. The first is the Isaiah Temple organized by our Jewish brethren who reside in the southern part of the city. Sinai congregation, so ably presided over by Dr. Hirsch, has its temple on Twenty-first street and Indiana avenue, and it is crowded. All the seats in the large and beautiful auditorium are rented. The "Brotherhood of the West," the K. A. M. congregation, presided over by our friend, Rabbi Moses, so well known and beloved by many of our readers, worships in their noble temple on the corner of Thirty-third and Indiana avenue. The new organization will meet for the present in a beautiful new Music Hall situated at the corner of Fortieth and Cottage Grove avenue. This society has called to its service our honest co-worker, Joseph Stolz, who for the last eight years has been the minister of Zion congregation on the west side. The society starts out with the innovations that prove it to be the child of today, the spiritual more than the literary offspring of Judaism. It takes for its name the greatest of its prophets which we believe is something of an innovation,—the naming of a congregation after a person. It admits women into full membership which is also an innovation, and in the third place it follows the lead of a few other Jewish societies in using for its day of worship and instruction the Sunday made convenient by surroundings rather than the Sabbath which adjusts itself with great difficulty to present environments. It has adopted as its constitution and by-laws essentially that which forms the basis of the progressive society presided over by Dr. Hirsch. Brother Stolz is warm-hearted, eloquent, scholarly, an industrious worker who stands shoulder to shoulder with us of THE NEW UNITY and the cause we try to represent. Last Sunday evening it was the privilege of the senior editor of THE NEW UNITY to give the initiative address before the other new society which we have already welcomed in these columns, the Ethical Society of Milwaukee. This society begins its high task under most auspicious circumstances. Its membership already includes a large number who represent the best elements of Milwaukee society. It has secured the use of a building most favorably located and admirably adapted to the complicated tasks it has in hand. The building situated on Jefferson street, was first erected for a Baptist Church, since re-organized and re-arranged for a hospital, then for a medical college, now it is put into admirable order for the services of the Ethical Society. It contains eighteen or twenty class and social rooms, and an attractive auditorium that will seat five or six hundred people. But more than all these advantages, the society starts out with a constructive purpose. It is not a new belligerent element in the community but a new educational force. It has secured for its lecturer, Maurice M. Bostwick, of Janesville, Wisconsin, one to whom it was given the present writer to minister when a boy. Mr. Bostwick is a young man with no experience, no pretense at eloquence, no power or ambition to sway a crowd simply as a crowd, but he is an earnest student and will prove, we believe, a wise and diligent worker. His youth will be splendidly supplemented by the noble backing of his co-workers, such as Cassius M. Paine, the president of the new organization, who carries a progressive and prophetic name in Milwaukee; C. B. Whitnall, secretary; Bernard Goldsmith, vice-president; Charles G. Stern, treasurer, and others. The methods of this society will be largely those of the ethical societies already organized in the country. Only it will start out with a larger complement of class, educational and social activities than any of them were able to start out with and perhaps more than most of them are able still to sustain, this on account of their favorable building, but like the Chicago society mentioned above, it intends to prove that it can be true to its local work and its own method and at the same time be a hearty member of that wider fraternity which includes the free lovers of truth and the free helpers of man under different names. It will be an Ethical Society trusting in and working for the fellowship represented by the Congress. It takes a hold of the hands of the Unitarian, Jewish, Liberal and Orthodox contingency in Milwaukee, and wants to work with and for all those who will work with it for these high ends.

Welcome again to the new societies and cheer to the new workers!

Kicking Against the Pricks.

All the opposition to progress does not come from the ignorant, the depraved and pauper classes, but oftentimes the favored, the cultured and the wealthy hitch themselves *behind* the car of progress instead of *before* and they pull back instead of forward. Just now the inhabitants along Indiana avenue in the city of Chicago are greatly torn up over the prospects of electric transportation over this avenue into the heart of the city. This is one of the streets on which the elect and the select reside and they are determined that the old-fashioned horse car is good enough for them. The men having waged what thr eatens to be a losing battle, the women are now organizing to resist the trolley. But these sisters must sooner or later realize that they are not fighting the Chicago City Railway Company but the coming king, ELECTRICITY. They might defeat sordid capital and for a time baulk monopoly but they cannot keep back the twentieth century, and the horse car and the long-suffering horse must go. There are many objections to the trolley, the overhead wire may be unsightly and it doubtless is transitional, but escape from it is beyond it, not this side of it, and with all its objections the electric car is a great advance upon the old horse car with its tingling bell advertising continually man's inhumanity to his humbler brethren of the brute world. A more imposing battle of the same kind is being waged in the heart of the town. Rapid transit is the crying necessity of our great metropolis. Quick and cheap transportation to our wide circumference is the relief to our crowded districts and the hope of our poorer population. The elevated railway seems to be the best solution of the problem yet attained. Several extensive systems are now trying to find entrance into the heart of the city, a down-town loop is a necessity, but again capital and individual interests of local property holders in the heart of the city are waging a determined battle against this popular necessity. If capital was only fighting capital it would not be a matter about which we would have much concern, but it is capital fighting manifest destiny. The elevated railways *must* have down-town termini.

The city press and the genteel public in the favored districts of the South Side have scarcely yet ceased their undignified protest against the efficient system of turnstiles which facilitates the suburban traffic on the Illinois Central railroad. This turnstile system is one of the many fortunate bequests of the World's Fair, which enabled the Central to accomplish its unparalleled feat of handling the great multitudes of the World's Fair with such wonderful promptness and safety. It is now manifest protection to life and property, but polite Chicago wants the liberty of being run over, and is determined if possible to have a chance of rushing under the wheels.

If is hard enough to fight great corporations and mighty property interests when they are in the wrong, still harder when they are in the right. Electricity must supplant the horse. The interests of the great multitude must eventually overcome the private prejudices or interests of the down-town property holders with their incalculable unearned increments, and the railroad systems must conform to the highest requirements of safety and expedition. They must keep abreast of the scientific appliances of the time. If the favored and intelligent people of Chicago would only invest their fighting energy in trying to bring these better contrivances and higher facilities under wholesome municipal control and legitimate municipal profit, making them indeed instruments for the public profit rather than for individual gain, progress would be realized at less cost.

All this has its spiritual and religious application. The very best elements in every community are still trying to keep up the old-fashioned slow horse car lines to the kingdom of Heaven. The electric age is coming in religion. Electricity typifies not simply rapidity, but rationality, certainty, economy. Do not let us be afraid of the new methods, friends. In fighting innovations let us beware lest we be found fighting against the inevitable, fighting against God. All of this is but a modern application of the well known precepts and experiences of Paul. After eighteen hundred years it is still a timely text and a timely warning, "*It is hard for thee to kick against the pricks.*"

Our Encyclical.

Some years since in a New England town the question of church unity was earnestly discussed. One good old Baptist woman assented to the proposal; adding that, as they must all become something, they might as well unite in being Baptists. The result was that the division broke out worse than ever; and in the end there was one more sect than they had before. The Pope seems much in the mood of the old lady. He is not opposed to congresses of religion; he evidently fears that the result will not be to make all Roman Catholics. He suggests that hereafter the Catholics hold their congresses of religion by themselves. The plan is of course as good for other sects. We may therefore hereafter have a parliament of Baptists; a parliament of Methodists; a parliament of Unitarians; a parliament of Presbyterians and a hundred more sects, all laboring at their very best for universal love and co-operation—in different halls. Archbishop Ireland explains that "Congresses of religion will continue to be held; and Catholics will hold their meetings during the same time, and on the same grounds; but in halls of their own—marking in this way their own doctrinal exclusiveness." In other words the greatest movement toward religious fraternity the world has ever known is to be turned into a method of exhibiting our "doctrinal exclusiveness." But Brother Leo and Brother Ireland assure us that their halls will be open to outsiders, who will be permitted to come and hear the exclusiveness, and so possibly be made converts or perverts. We may suppose ourselves to have fifty halls built in close proximity, each one fulminating its own creed, and doing its mighty best to down the others. Bedlam broke loose, you may be sure! The devil could ask for nothing finer. The end would be exactly what it is now, that the bulk of the intelligent people would lose their regard for religion altogether, and after gratifying curiosity, would give wide berth to our congresses and parliaments of love and fellowship.

Brother Leo is a statesman, and he is a very good-hearted man. He has no desire to hunt us down for having views contrary to his own, as some of his predecessors did; but let no one suppose that in his generosity he intends to run any risk for the great medieval mechanism over which he presides with such glory and grace. It is clear enough to him that such congresses as those at Chicago and Toronto will tell for individualism and individual judgment. The end of an era of such conferences would be not in the least to make Buddhists of us, or Moslems of us, nor any more Baptists, or Catholics; but brothers—just that and nothing else. It would lower our battle flags all over the world. The Catholic sect would feel the consequences like all the rest; and its ramparts would come down so low as to be ultimately mistaken for God's green sodded slopes where we should sit down together as his children. "It would therefore seem more advisable that Catholics hold their *own* meetings apart."

Dear brother Leo! we are all becoming Catholics—very fast—do not be alarmed. The congresses which you fear are not ours; but the spirit of the age. They are a mere voice of the times. Paternalism is dead. We must have fraternalism. Modern science has disproved ancient science and supplanted it. We cannot get astronomy and geology and biology to hold their conferences separate from theology. We cannot separate London from Rome and Benares and Yokohama and New York. Cosmopolitanism makes us all one. In everything we are fraternizing. The field is the world. We shall soon have one republic covering a continent of one hundred independent states. Every state will be based on independent individual votes. Unity in the state is coming not by one man power at the top, but by all men power at the bottom. You cannot secure unity of the church in any other way. Based on individualism, untrammeled unity rises into co-operation. By and by we shall federalize our sects and constitute a great world-wide Catholicism. Toward this end you have by the force of your generous spirit and large information much aided. Do not be alarmed or try to undo what is accomplished. Sooner or later the real catholicity of Jesus will be understood and accepted. It will take in honest persons of all predilections who are upward-lookers. It will include every sect from Quakers to Catholics. It will bring into holy fraternity Shemites and Aryans. It will not exclude noble Brahmins nor aspiring Buddhists. It will only exclude hard-souled bigots and those who love the husk more than the meat of righteousness.

Exclusive congresses, of course, deny and abrogate the whole intent and meaning of such gatherings. No delicate phraseology and kindly explanations can conceal this fact. A parliament is French parle-ment; or Saxon parley-meeting. It is a place for conference and consultation—a good deal as when the friends of Jesus, led by the spirit "were all with one accord in *one* place." They did it by the instinct of righteousness and love. They did not undertake to build a dozen halls; or gather into a dozen rooms to exhibit "exclusiveness"; but came by one accord to show inclusiveness.

Then Peter stood up in the midst of the congress and gave note that one only of them all had gone out separately, and they must fill his place; which they proceeded to do. The day of Pentecost followed: when men from all the world, "Parthians, Medes, Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia; in Pontus and Asia; in Phrygia and Pamphilia; in Egypt and in the parts of Libya about Cyrene; and strangers of *Rome*" met with the Jews in a great congress; and God's spirit was with them. Then Peter once more made an inclusive speech, saying "The promise is to you and to all that are afar off—even as many as our God doth call."

E. P. P.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

October Days.

BY H. S. P.

Oh to be, in rich October,
Where the leaves are red and gold,
And the nuts are dropping downward
As they did in days of old!

Oh, to breathe again the freedom
Of the hills with glory clad,
And to roam the old gray by-roads
That I roamed—a little lad!

Ah, those by-roads in the dream days
Seemed to lead to honors high;
But I tread today the windings
Underneath a peaceful sky,

And I greet the staunch old oak trees
Burning red against the green
Of the willow's graceful drapery
And the hick'ry's yellow sheen.

And the sumach in the shadow
Still her modest beauty throws
Upon my grateful senses,
Like the gentle, lost echoes

Of a music grand and noble
That has bathed and filled the soul,
And has left its sweet reminder
In the softer strains' parole.

And I know and feel the music
And the echoes as they come;
And I feel new inspirations
In the vales and hills of home.

How Prof. Bemis Brought the University in Touch With the Workingmen.

To the Editor of THE NEW UNITY:

President Harper may well pray to be delivered from his newspaper friends. They have done more than all his critics to fasten on him the charge of assault on the principle of liberty of teaching, a charge of which he himself appears anxious to be considered innocent. Prior to his Convocation Address, these friends were loud in their praise of his firmness in ridding the University of so monstrous a social heretic as Prof. Bemis. Their "ringing editorials" left no room for doubt that Bemis was a dangerous socialistic crank whose presence in the University was a contamination, whose teachings were pernicious, and whose removal was a public necessity.

Mr. Harper is probably not to blame for the utterances of his newspaper friends. The later official statements of the university should be a stinging rebuke to the conservative calamity shriekers of the press who go into spasms at every mention of socialism or social reform, and to whom the mild Prof. Bemis was a sort of a cross between Johann Most and O'Donovan Rossa. The motive they imputed to President Harper as a lofty virtue, he now seeks to deny as if it were a disgrace. Whatever the real reasons for the dismissal of Prof. Bemis may be, it is evident that President Harper does not want to be regarded as a violater of the ancient university traditions of freedom in quest and in teaching of truth, and in this he is wiser than the fool friends who have presumably misrepresented him.

But the mischief has been done, and university influence has been injured in a quarter where it should and could be of greatest benefit. I refer to the labor interest. It is a conspicuous fact that the worst features of labor trouble in this country arise from a lack of economic knowledge on the part of

labor leaders and their followers. Labor movements are too much governed by passion and too little by knowledge and reason. If the leaders of these movements could be imbued with the scientific spirit, the paroxysms which now characterize industrial warfare would be modified and in time rendered impossible. It is the province of the University Extension movement to diffuse this knowledge and to create this spirit and attitude towards industrial problems among workingmen. To the practical Philistines, who deride this idea, I would say that in conservative England this is actually being done. Among the trades-union leaders in that country there are men who associate with and take honorable rank among the professional economists, and there are men engaged in manual labor who hold certificates from the great universities attesting their creditable achievements in economic science. But recently Mr. William Straker, a working Northumberland miner, was invited to deliver an address before the students and professors of Oxford University on the eight-hour question, and acquitted himself with honor.

The effect of this culture in England is to diminish the friction between the employer and the employed. The proudest boast of a trades-union leader is that he has been able to avoid strikes and lockouts.

It is this element we need in this country, and it needs such men as Prof. Bemis to introduce it. I happen to be in possession of information that he was doing it effectively, and now that he is discredited by men whom he served better, perhaps, than they knew, I feel that I ought to relate the following personal incident which shows Prof. Bemis in a different light from any in which he has yet appeared in the press.

I was a casual visitor at Hull House, Chicago, one Sunday afternoon in the summer of '94, when the railroad riots were at their worst. I met Prof. Bemis in the parlor, and while conversing with him on general subjects, a man entered and shook hands with the professor. He said he was the secretary of one of the local trades-unions, and wanted to counsel with Prof. Bemis on a matter of importance. He then said in substance:

"There is a general convention of all the trades to be held for the purpose of calling out all the union labor in Chicago in a sympathetic strike to help out the railroad men. I am a delegate to that convention and I want your advice as to how I shall act. Other friends also want to know what you advise."

Prof. Bemis discussed the matter at some length, the substance of his talk being that a general sympathetic strike would not have the effect that its advocates wished. It would not help to bring the railroad managers to terms, and it would needlessly increase suffering and aggravate the already too-dangerous situation.

The secretary replied: "I think you are right about it, and I will do all I can to avert further trouble. But we will have to exert ourselves, for there is a very strong feeling in favor of a general strike."

Then said Bemis: "I will go to the convention myself. The labor officials have never refused me access to their meetings, and I will go there and assist as best I can in preventing such action."

The sympathetic strike did not come off, and Chicago breathed easier. How much was due to Prof. Bemis' influence I do not know, but this I do know that there was a university professor in Chicago that had the confidence of workingmen, that he had interested them in his work, and that such influence as he had he used wisely, bravely and for the best interests of the workingmen and of Chicago, at a time when wise and brave counsels were sorely needed.

As long as the public press applauds the expulsion of a Prof. Bemis for heretical utterances, and in the same columns commends the more orthodox political speeches of a Prof. Laughlin, it will be difficult to overcome the prejudices of workingmen against the science of economics as taught in the universities. They will take the "able editor" at his word, and believe that the more liberal teacher has been expelled because he has been too good a friend of theirs. And, unfortunately, they will be too apt to have little use for the teachers that are retained; and thus they will lose the training they so greatly need, and the universities will lose one of its grandest opportunities for doing good.

J. E. Williams,

Streator, Ill., Oct. 21, 1895.

Glimpses of London Preachers and Churches.

Editor of The New Unity:—

A sojourn of ten weeks in this great London—this capital city, not only of England, but one may say, of the world—has afforded an opportunity to visit some churches and hear some preachers that have interested me, and that are more or less known in America. Perhaps a few brief jottings concerning some of these may interest your readers.

I will begin with our Unitarian churches and their preachers, though I shall mention only a few that are best known abroad.

Of course I spent my first Sunday morning going to Rosslyn-hill chapel, Hampstead, to see and hear our honored and beloved American, Brooke Herford, for surely he is America's yet, and will always be. As proof of it, I found him just on the eve of starting for America to attend to some matters of preaching, lecturing, conference addresses and the like, that were just now demanding his attention over on the other side. His people gathered around him at the close of the service to wish him a safe journey and to express the hope that the time of his absence might be short. One of them said to me that they were afraid the Boston people would try to keep him. I replied that I was sure they would if they thought it would do any good.

Hampstead is a fine high part of London, where many of the houses stand in the midst of ample grounds, where there are beautiful gardens and noble trees—with glorious "Hampstead Heath" within easy walking reach. Rosslyn-hill chapel is not easy for a stranger to find. It stands in "Pilgrim Lane," and it takes something of a pilgrimage to discover it; but once there the surroundings are attractive and home-like, and a fine congregation has assembled for the earnest and uplifting service. The preacher's subject is "Some ways in which God brings good out of seeming evil." The theme is treated not only in a way to be intellectually interesting and suggestive, but, what is better, in a way to be practically helpful to nearly or quite all the hearers. I heard a young man who was a stranger say to another as he went out, "Well, if I could hear such sermons as that I should go to church every Sunday." It seemed to me that physically Dr. Herford was showing signs of having done hard work since he came to London; but intellectually I never saw him more alert or vigorous. His hope and courage seem as great as ever. And if anywhere Unitarians need courage it is in England. The battle they have to fight here is no child's play.

The next Sunday evening after hearing Herford I went to Little Portland street to hear Rev. Philip G. Wicksteed. This is the place where Dr. Martineau preached for many years, drawing not a very large congregation but one of the most remarkable and influential in London. The church is pretty centrally located and easy of access, but the room is singularly plain, bare and uninviting, the pulpit a mere little wooden bird's nest perched higher up than people's heads, and the pews had wooden benches with absolutely straight backs. A man must be a great preacher who can draw the sons and daughters of this ease-loving nineteenth century to such a place as that. But how charmed and sacred did I feel the place to be, with all its bareness, as I sat there and called to mind the great thinker, teacher, prophet whose word and influence had gone out from here over all the world, moving the religious thought of our whole age a little farther on into the light! Mr. Wicksteed is one of our most able and most influential London scholars, preachers, and lecturers. He is well known as a Dante scholar. He has done much to introduce the Norwegian Ibsen to the English people. He has translated books, theological and others, from several foreign languages into English. He is one of the most popular and widely called-for University extension lecturers of England. He told me he was just starting upon a series of twelve extension lectures, away up in Yorkshire. And I see him advertised for single lectures or courses all about London. I have only heard him as a preacher. The Sunday night that I went to his church he gave the second sermon in a course upon Paul and Jesus, designed to compare and contrast the two great religious teachers. The discourse, though called a sermon, would perhaps be better described as a lecture. There was little in it that appealed to the emotions, the will or the conscience. But its analysis was subtle and keen, and its intellectual and spiritual insights were very fresh.

One Sunday evening I heard John Page Hopps, at West Croydon, one of the large suburbs of London. Mr. Hopps was so long in Leicester that we Americans find it easiest to think of him as there. But for two years he has been here, practically in London. Few of our English preachers have printed so much as Hopps, in periodicals, in tracts, in pamphlets, in small popular books designed to carry the thought of liberal religion straight to the people. For more than twenty years he has published a little monthly of his own; it used to be called the *Truth-Seeker*, now it is called the *Coming Day*. He has done a great deal in the way of carrying on a series of popular Sunday lectures in great public halls, in Leicester, in Liverpool, in London. He told me that he was just preparing for a series of such lectures this winter in one of the large halls of London. He has a strong society at West Croydon, and draws large congregations, if I may judge by the evening of my attendance. His theme that night was "The Making of the Bible," or perhaps better, "The Growth of the Bible." He is a born preacher. He is clear in thought, graphic, forcible and popular in his method of presentation, warm in feeling and devout in spirit. Some of the readers of The New Unity will very likely remember him as the preacher of the conference sermon some years ago at one of the meetings of the National Unitarian Conference at Saratoga.

Another Unitarian preacher that I must

mention is Rev. S. Fletcher Williams, at Hackney, another London suburb. His congregation, too, is one of considerable strength. His church is a historic one. Both Dr. Price and Dr. Priestly, the pioneers of Unitarianism in England, ministered here. Mr. Williams has not been long in Hackney, I think less than two years. He is perhaps best known as editor for many years of the *Unitarian Herald*, of Manchester, which was finally united with Mr. Spears' *Christian Life*. In America he is coming to be well known by his numerous articles in the *Unitarian* and *Christian Register*. For several years he has been the regular English correspondent of the *Unitarian*. He is a singularly strong and virile thinker and incisive writer. I chanced to hear him on the evening of his "Harvest Sunday." The church was beautifully and strikingly decorated with autumn flowers, grasses, grains and other products of the orchard, the field and the garden. The music was very fine. His subject was, "How shall we repress our gratitude to God?" His line of thought was quite out of the usual. I should be glad to give an epitome of it if space permitted.

The veteran of London Untarianism is Rev. Robert Spears, whose church at Highgate Hill is one of the youngest and most active of the London societies. I chanced to go to his church the Sunday morning after he had passed his seventieth birthday and to my delight he made his discourse a retrospect or rapid survey of his thirty-five years of labor in this great metropolis. The sermon ought to be published; doubtless it will be, either in the *Christian Life* or elsewhere. Just half of his life has been spent in London, the other half having been passed in the north of England. He has been a most earnest and tireless worker, giving himself without stint or reserve to the cause that he has believed in and loved. I must not attempt, even in the briefest way, to follow the remarkable and inspiring story of these years. It must suffice for me to say that it includes either the establishment, or the resuscitation when they seemed near to death, of nine Unitarian societies in different parts of the city; seven years of arduous and fruitful service of the British and Foreign Unitarian Association, as its secretary; the successful establishment of two religious periodicals, the *Christian Freeman*, a family monthly, and the *Christian Life*, a weekly; and the establishment, in connection of Miss Sharp, of the Channing House Boarding and High School for Girls and Young Ladies at Highgate. What a record of achievement!

Mr. Spears' church on Highgate Hill is not the most expensive, yet to my mind it is quite the pleasantest and most attractive of the London Unitarian churches that I have yet seen; and its appliances and equipments for work are particularly good. It is a hive of activity not only on Sunday but during the week. The Sunday School is large. The ladies of the society are deep in charitable work. There is much of organized work among the young people. There is a large loaning library connected with the church and a reading room open week evenings and crowded with readers. In connection with the church is one of the largest and most successful of the University Extension centers of London.

One of the London pastors whom I have met several times and who is known to many in America, is Rev. W. G. Tarrant. He is not only a preacher but an editor also. I should like to speak of his work, but as I have not yet been at his church, in Wendsworth, I will only say that I am told he is building up there one of the most active and strongest societies of our body in London, while at the same time he is carrying on steadily the heavy work of editing the *Inquirer*.

I cannot close without a word about Rev. Stopford Brooke and a further word about Dr. Martineau. As your readers know, Martineau is now more than ninety years old, yet his physical health is unimpaired and his mind retains its old-time vigor. He spends his summers in northern Scotland and his winters at the home which he has long occupied in Gordon Square, London, usually returning here about November 1. I asked an intimate friend of his the other day if we might expect from Dr. Martineau another book. He said, I think not another original work; but it is understood that he has been for some time engaged upon the task of putting in order his correspondence; when this is published, as it probably will be sooner or later, we shall have a volume or volumes of uncommon interest and value.

As to Stopford Brooke, he is hardly to be spoken of any longer as a London pastor. He seriously, and it was feared, permanently, broke down in health a year ago, and has been all the year out of the pulpit. He was compelled entirely to relinquish his Bedford Chapel work. For some months he has been resting and rusticating among the English lakes, and of late the word that has been coming from him has been increasingly good. Now, to the joy of all his friends, the word is that he regards himself as entirely restored to health. With this news comes a rumor from several quarters which I hardly dare mention, it is so good. It is to the effect that he may be induced to go to Oxford to take charge of our pulpit there. Manchester College, our English Theological School is now located in Oxford, in a fine building which has been erected for it. It is well equipped, and is starting well on its new career in that greatest educational center of England. And now if we can put there a preacher of the commanding power and influence of Stopford Brooke, it will not only be of immense value to our work and our cause in Oxford, but it will greatly strengthen us all over England. May the rumor prove true!

So much for glimpses of London *Unitarian* churches and preachers. I hope to send for your next issue some glimpses of preachers and churches that are *not* Unitarian.

J. T. SUNDERLAND.

London, Oct. 7, 1895.

The Poet's Parson.

Excellence, as understood by men, is only a comparative term. Ideals vary according to the age and the environment in which the men who conceive them live. Upon our earth there cannot exist any perfect type, for that, as Mazzini says, is comprehended in the Divine Idea alone. Therefore, in sketching out the attributes of the "ideal" parson, we shall find it necessary to restrict our requirements into a narrow compass; and even then the ideal of the Unitarian will differ materially from the ideal of the rigid Calvinist, or even of the ordinary Nonconformist. In these circumstances, we may with advantage consult the poets, whose inspired insight makes them the best teachers upon this, as upon other matters.

Let us, first of all, take Chaucer, practically the earliest English poet, and certainly one of the best. His characters are world types, whose significance for us nowadays is as great as it was for his contemporaries in the fourteenth century. In his "Canterbury Tales" we find a beautiful sketch of a real ideal parson:—

Rich he was of holy thought and work,
He was also a learned man, a clerk,
That Christës gospel truly would he preach;
Devoutly his parishioners would teach,
Benign he was, and wonder diligent,
And in adversity full patient.....
Wide was his parish, the houses far asunder,
But he ceased not, neither for rain nor thunder,
In sickness or in mischief to visit
The furthest in his parish, little or great.....
This noble example to his sheep he gave,
That first he wrought, and afterwards he taught....
And though he holy were and virtuous,
He was to sinful man most piteous.....
And Christës lore and his Apostles twelve
He taught, but first he followed it himselve.

Very similar is Oliver Goldsmith's description of his own father in "The Deserted Village," the good man who was "more skill'd to raise the wretched than to rise," and whose very failings "lean'd to virtue's side." One cannot help thinking, in this connection, of Father Anselm in Charles Reade's admirable novel, "The Cloister and the Hearth," who regarded his own manifold good deeds as "sins sweet as honey and to be expiated in proportion." But one need not go to books to find such men as these: they are contained, fortunately, in every religion and sect; and, though we may believe our own broad and liberal faith is best fitted to their development, we cannot deny their existence in the ranks of the narrowest preachers of eternal condemnation.

Some of our poets, however, have demanded more of the parsons than excellence of personal character and zeal in parochial work. Whittier, for example, calls upon them to engage aggressively in the work of social amelioration, and eloquently condemns those priests—

Who with fawning falsehood cower
To the wrong when clothed in power.

A good many ministers, as well in our own as in other denominations, could hardly read "The Curse of the Charter Breakers" without feeling some compunctions of conscience. The extremely militant Quaker poet strikes a right keynote when he says:—

Tell me not that this must be:
God's true priest is always free;
Free, the needed truth to speak,
Right the wronged, and raise the weak...
And to level manhood bring
Lord and peasant, serf and king;
And the Christ of God to find
In the humblest of his kind!

The spirit of this is altogether excellent, but the parson who aspires to follow it out will need to exercise considerable tact and discretion. The intrusion of the priest, as a priest, into political or municipal life is rightly resented by men of all shades of opinion.

What, after all, is the essential we require in our ideal parson? It is surely nothing more nor less than that he shall be a man. In that inimitable ballad, "Father O'Flynn," it is indignantly asked, "Cannot the clergy be Irishmen, too?" Similarly, we ask that our parsons shall be true men, and we will want no more than that of them.—WILLIAM THORP, in *London Inquirer*.

Every act of a child is for the making of a habit which will prove wings or fetters to him.—Miss Sarah Arnold in *The Kindergarten*.

READ the inducements offered on page 553 to old subscribers and for new ones. If you want to help THE NEW UNITY and be benefited thereby yourselves, be sure to read the offers made.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"

The Worth and the Worthiness of the World.

A Discourse delivered at the Yearly Meeting of Progressive Friends, at Longwood, Pa., June 9th, 1895.

BY CHARLES DE B. MILLS.

[*Concluded.*]

"Of whom the world was not worthy." Hebrews 11: 38.

I have spoken thus far only of *man*, of nature but in relation to man, his organs of sensation, of perception, of thought. Aside from these relations, all of profound import to ourselves, there is a world about us, literally almost infinite in extent, covering unknown depths of wealth of knowledge and enlargement for the mind, from the ærial ocean forty-five miles deep at the bottom of which we live, and whose waters we breathe, and which abounds in matter wonderful in itself, and vital in its relation to human life and well-being,—this ocean with its underlying lands and seas abounding in *fauna* and *floral* whose classes, genera, species have hardly yet begun to be observed and known, —from these to the starry heights, the immensities studded everywhere with glistening, glowing worlds; from the recesses of the abysmal past, the depths of dim beginnings, birth of sun and planet, all along the road of growth from lower to higher, from sleep to waking, till man is reached, and history, what we call human history, opens; —what a realm for exploration, for conquest! Sir John Lubbock speaking in 1881 of the progress made in fifty years in the various sciences, says, that of animals 320,000 have been described; and among all these he remarks there is not a single species that would not well repay the study of a lifetime. I might affirm a like thing of almost any of the organs of the human frame that I mentioned,—the brain, for instance, with its literally innumerable cells and fibers, each with its own distinctive function to discharge,—who might not well spend even more than the longest life in its study and the mastery of its wonders? We need never fear that we shall eat ourselves out of house and home in this realm, where we are invited to feast our souls upon the infinitude of the wisdom and the bounty of God. Need never apprehend that we may find, as Alexander is said to have done, as he marched over the lands of earth, subduing them to his feet, that there are no more worlds to conquer.

Emerson says, "The invariable mark of genius is to see the miraculous in the common." I will not take your time to illustrate on this, but will only remark that Nature is rhythmic, musical. The dream of Pythagoras that there is music in the skies and on earth as well, a harmony singing itself in the spheres, is no fiction of the imagination. You see the twinkle of the star. It is the rhythmic shiver of the light which has crossed the immensities of space to reach the eye that beholds it. There is music in the flame. You address the gas jet burning in a tube in your room with a note proper to the flame from "voice or tuning fork." That jet will break forth into song and continue its strain for hours. It will obey the commanding voice and cease when called upon to stop, and again will start at word of command spoken at the true and proper pitch. There is pulse-beat, tide-beat, star-beat, pervading the universe. There is a song in the brook as it purls by your door, a song in Niagara as it sounds its notes amid the dash of the waters in the descending flood. "Nature lays her beams in music," says Tyndall quoting a poet we all know, "and it is the function of science to purify our organs so as to enable us to hear the strain." The poet, too, sang his vision:—

"And, through man and woman, and sea and star,
Saw the dance of Nature forward and far,
Through worlds and races and terms and times,
Saw musical order and pairing rhymes."

1. May I not say in view of what we have already seen, and much more to which I may not even allude here, that this is certainly an excellent world to *learn* in? On and on the mind may go, storing up knowledge, laying by its materials for reflection and thought, ever freshening as it muses and contemplates. It draws at an infinite fountain, its thirsts never slaked are always gratified. Far and farther it advances, deeper and more luscious the joys, new wants and longings kindled within, higher and higher the attainment, the possession, the aspiration, also for more, and more and more ever brims the cup of supply.

2. Again, we may say it is an excellent world to *gain strength in*. Strength is what we need, ready self-command and swift executive power. The world is admirable for this discipline. Everywhere there are impediments. Often there seems a refractory element in nature which resists the purpose of the worker. No inventor ever brought into effective service a machine without finding himself confronted step by step with checks and difficulties. They appear unexpectedly, obstruct and thwart his best designs, his most careful foresight and guarding. Experience is a school, an unequalled school for teaching the lessons of bearing, and constant girding up to fresh resource and doing. Toil and be strong, the maxim of the physiologist, will hold for all the work of our life. Until we can bear, we never can do. The active virtues and the passive must meet fuse, interpenetrate and blend. Of all that are most difficult to master, the latter easily carry the palm.

"Double road is given to mortals
To attain to virtue's height;
If the one be closed, the other
Open stands both day and night.

Some by action reach it, others
By the path of Suffering go;
Happy they to whom 'tis granted,
Loving, to unite the two."

I have in instances not a few found myself withheld from acting as I had purposed and desired. But never have I found that other road closed. Always there lay something for me to accept and bear. And the fruits of this discipline are doubtless highest of all.

Who never ate his bread in sorrow,
Who never spent the darksome hours,
Weeping and watching for the morrow,
He knows you not, ye unseen Powers.

Parker says, The rainy days also help to seed the ground. Swedenborg describes things he saw in heaven. The maidens were very beautiful, but the wives were much more beautiful. For the experiences of life had written on the character with these, the trials, the sufferings borne as the years passed, had mellowed, sweetened, chastened the spirit, imparting new tenderness, sympathy, love, that shone in the person and heightened the attractions. Do you know, can you conceive of any world that could possibly be better to bring out character, all the resources and attained strength of a disciplined and a noble soul?

3. Once more, it is an excellent world *to worship and attain blessedness in*. There is a measure of worship that is felt in the recognition of the order, the symmetry, the rythmic movement and music of the world. There are spasms of delight that come as we study the laws of light, sound, survey the handiwork of that wonderful principle of crystalization that builds up the spar, forms the snowflake, the ice-sheet, the glaciers, the rock. There is joy in marking the human eye, in hearing the musical accents of a sweet, modulated, soulful voice. There are thrills of gladness in witnessing the morning, glorious in its ruddy and orange hues; there is intense satisfaction, enrichment without end, in studying the wonders of earth, the wealth of history. Go to the laboratory of Koch in Berlin, see him bending in most assiduous devotion, in careful investigation, patient, tireless, unending experiment and crucial test, that he may search out the microscopic foe that bears consumption, and burns down and wastes away with such sure fatality the myriads on myriads that each year everywhere are carried untimely to the tomb. I think that this man in his quiet solitude, his absorbed and exacting study that he may be the benefactor, the deliverer of untold multitudes of the human race already attacked and being destroyed by the enemy, seeking, praying as he does with hand and the marvelous power of his genius for insight and discovery, is a worshiper, that he invokes and adores and loves in the recesses of his lone laboratory. When I was in Paris a few years ago, in a remote and comparatively unvisited part of that city, amid humble surroundings, I saw the eminent French chemist, Louis Pasteur, who was then engaged in most earnest effort to save from impending delirium and death those poor unfortunates who had been bitten by rabid dogs or wolves. Here were assembled the sufferers gathered from numerous lands, some from far-off Russia, where they had been assailed and poisoned by the wolves.

I observed how intense and sole the devotion of the great experimenter and discoverer, and I said within myself that here, too, in a world where there is so much of that microscopic, infectious and destructive life, which attacks and throttles the higher life, is a man that works and worships day by day, holding all else secondary and trivial beside this his great task. As the Apostle said, "I resolved among you to know only Christ and him crucified," so might he declare, "I resolve to know only man, and him suffering and sacrificed."

I know a lady of the city in which I live, bright, intelligent, cultivated, born of the best New England stock, her father a distinguished prelate in the church in which he ministers, of social position the highest, all doors gladly open to her, who yet spends her entire life in the service of the unfriended and the poor. No place so lowly that she does not visit, illumine, gladden, with the light of her radiant face, by the accents of her voice full of sympathy and hope. No street or lane in our city, so smirched in its name by reason of the loathsome vices that there have their home, that her feet do not tread, entering not seldom the dens of shame with her admonition and noble appeal. Spirits in prison she reaches, poor victims that are held in the clutch of their employers and owners in a vassalage, a slavery, hardly less dreadful than that we read of in the lumber camps of Wisconsin and Michigan, where young women who may have been induced to enter for domestic service, are kept in duress and compelled to submit to brutal assault under a confinement as

absolute as ever held southern slave on the plantation of his master, or victims we are told of in romance, subjugated and restrained by sheer force in the robber-den of the captor. Such she serves, their claims she pleads, their rights in the courts she defends. Need I say that this elect, queenly lady in these ministrations of kindness and mercy, worships in purest offering at the altar of the Most High, and that a cup of blessing, of enrichment and joy is poured out to the refreshment and uplifting of her spirit, more luscious and invigorating I opine, than any that can be offered in sumptuous church with elaborate ritual and kneeling communicants. I spoke of blessedness. Why, the delight of heaven, the wealth of salvation, is showered into such a soul. No need to wait for the transition we call death to permit the entering into bliss; the redemption, the felicity beyond all that tongue can describe, is *now*. If you do not believe it, friends, make trial, I will not say of work of this description, for few can serve in so delicate and difficult a field, but make trial in offices of like kind. *Serve somebody*, and you shall feel the blessing on the instant, irrigating and refreshing all your being.

Mention was made of the double road open to mortals to gain strength in. There is another road that conducts to worship, and I think this is perhaps the most precious, priceless, perfect of all. Man is here not only to do, but also to endure. He lives in time, and all his life and surroundings partake of the conditions of time. He gets possessions, forms attachments, goes out in love and devotion to friends. His hold upon all of these is temporary; they are transient, soon pass away; he passes. The spirit is overtaken by disappointments, bereavements, anxieties that press, that ofttimes tear and crush the heart. He finds he cannot, may not fasten upon, for he cannot keep the palpable and the seen; all melts quickly away. Possessions may fly, often do leave unexpectedly in an hour. Sickness and death may come and strike down a dear one, darling of the eyes, a cherished wife, a lovely daughter, a noble, dearly beloved son. In that hour of watching, suffering, of utter desolation, when the pale messenger silently crosses the threshhold and takes his chosen prey, there comes the felt need for resource and sustaining strength. Where shall it be found, except in that deeper possession that goes down beyond all the seen, the known, the tangible, that dwells, has already dwelt in the inner, the soul, great qualities that transcend decay and death, and remain after form and person depart. He who has read the world in symbol, who, when he looks in face of wife, child, friend, has seen there an emanation from the skies, a beam glistening with radiance of the Most High, constituting a bright speaking revelation of the infinite bounty, excellence, love, can hold something still untouched of death when all that flesh and sense count precious and cling to is taken. Humanity itself communicates to us the divine; the human person in the dear one we know is eye-beam, love-accent, glowing symbol of God. So that in the very sanctuary of sorrow may be the unfading presence, the conscious possession of the Eternal, realized in that loved, radiant spirit that shone and sang the soul upward for the few brief years that husband and wife, parent and child were permitted to dwell together in this tent-work of flesh, and mutually give and receive of each other hint of the everlasting. Forlorn indeed is the condition of that one who, in this sense, is without God in the world, provided with no shelter, no shield to protect against the buffetings of the pitiless storm, no star of guidance, no ray of hope and cheer amid the dark hours that must surely come to each, to all. I have seen faces lighted with heavenly repose and cheer even when their possessors were traveling along the dark road of bitterest sorrow, for they had beheld the Most High in the midst of time, and had laid their entire selves in supreme trust upon Invisible and Everlasting. Emerson sings:

> "Deep love lieth under
> These pictures of time;
> They fade in the light of
> Their meaning sublime."

"He whose heart has not been pierced with a diamond," says a Persian poet, "is still not worthy the royal crown." "The circle of human nature, then, is not complete," says Tyndall, "without the arc of feeling and emotion. The sound of the village bell which comes mellowed from the valley to the traveler upon the hill, has a value beyond the acoustical one. The setting sun, when it mantles with the bloom of roses the Alpine snows, has a value beyond its optical one. The starry heavens as you know, had for Immanuel Kant a value beyond their astronomical one. Round about the intellect sweeps the horizon of emotions from which all our noblest impulses are derived."

I know no act of worship more pure and true than that in which the spirit, though in scalding tears and sorrows that may not be told, lays itself naked upon the bosom of the Infinite One in absolute trust, feels, sees, that all is well; that betide or befall what may, nothing real or vital to its being shall be taken. All may be gone, but yet is with us, is here. This is to enter the inner sanctuary, the holy of holies in the temple, to bow, to adore and enjoy the presence of transcendent and unseen.

Thirty-seven years ago, as I have it, last Friday week (May 31st, 1858), Theodore Parker, whose memory you all hold so dear and sacred, on a great occasion in this place, and before an immense congregation, uttered these memorable words:—

"O young men and young women; men and women no longer young! It is not enough to be brave and thoughtful; not enough to be moral also, and friendly each to each. You have a faculty which makes another world for you, the world of God. There is a joy which is not in wisdom, with all its science and its art of beauty and of use; nor yet in morality with its grand works of justice; nay, nor yet even in the sweet felicity of loving men and being loved in turn by them; there is a life within the veil of the temple; it is the life with God, the innermost delight of human consciousness. Animated by that your wisdom shall be greater, more true your science, more fair your art; your morality more firm and sure, your love to men more joyous and abiding, your whole character made useful and beautiful exceedingly."

I hope some of you here present heard these words of a prophet now sainted and glorified of the Most High. I would that all shall remember, treasure them, as nobly, precious in themselves, and also withal as recording the high-water mark in those impressive and powerful discourses given here in this Longwood Meeting House, now a full generation agone.

Thus have I attempted to show the true method in religion, to indicate the real key that unlocks the cipher and opens to us the glories and the joys of the world spiritual and eternal. *This* world a temple, radiant with the manifestation, the revealed presence of the Highest. Life is the theater for worship; this sphere the realm for the cultivation and exercise of our noblest powers. It is the primary school where we are set to study our First Reader, and by dint of hard work we make out to master a few words of one syllable. It is the child's gymnasium, where we acquire our first lessons in athletics. Through earth, by the best we know of mind and soul life, we get the hint of what constitutes the life everlasting. Preparation for death is, the realization of life, the acquisition of self-mastery and strength through doing our tasks well. The laws above are sisters to the laws below, and what is conducive to well-being, to soul-possession and inward joy here, conduces to true welfare and blessedness there. How can I spend eternity well, easily lay out and enjoy endless ages, when I cannot lay out advantageously, cannot spend a single day without looking inquiringly at the clock, becoming weary and restless ere the flitting hours of one day are over? If thou hast run with the footmen and they have wearied thee, then how shalt thou contend with horses? And if in the land of peace wherein thou trustedst they wearied thee, then how wilt thou do in the swelling of Jordan?

Depend upon it, through this gateway of time, by toiling and struggling along these dusty, wearisome roads of the prosaic every day, with its dry routine and homely uninviting garb, we reach at length the glistening domes of the celestial city, the poetry, the untold splendors and the organ music of the skies. If we are never able to see the glory in the common, we shall never find it in the more imposing, the grander spectacles that may open beyond.

O, the world, the old world, how men have discredited, decried, calumniated her! As the gross, besotted sensualist, who has assayed to build up his own gratification and supreme pleasure at the cost, the immolation and ruin of others about him, sacrificing them as victims to his lustful will and finding him signally thwarted, baffled, overthrown, turns to reviling and denouncing all, and especially woman kind, believing in nothing of purity or virtue anywhere, so men failing to seize and subjugate supreme nature to be minister and vassal to their thirst and their greed, utterly defeated in their every attempt to pervert her to their wanton will and sensuous use, think to take revenge by decrying and defaming the world, flouting thus the great mother that bare and the breasts that sustain them. Religion they have set out to hew from the broken cisterns, have made it morbid, unearthly, smelling of the charnel house and gloomy with the damps of the grave. All are concluded in unbelief. Not a faith in history that has thoroughly escaped this toil. *Other* world constructed through disparagement and renunciation of this world, is an illusion and a mockery. And Protestants that have abjured the old and unjust creeds, have as a rule been guilty of swinging away so far to the other extreme, as to have left the landscape bare, unillumined and narrow, no room, or least, if any, for faith in spiritual and ideal. They witness—and I refer here particularly to Col. Ingersoll and his clientile—powerfully for the rights of reason and for the primal moralities, but as it seems to me the eye is held too much to the terrene alone, they hardly see the great overarching immensity that sweeps, broods over and hallows all. Such a religion gives us landscape in large part without sky, earth without the enfolding infinities and heavens.

It is the office appointed for the religion of the coming time to mediate and reconcile, to lift earth skyward, to bring the inspirations of the ideal and the enrichments of a living faith, the keen apprehension of God,

to the realm of earthly being and duty. It is to anoint the eyes that they may see and worship, beholding the wonderful in the common. Ah, could we attain that vision—

"How would our hearts with wisdom talk,
Along life's dullest, dreariest walk!"

We stand today upon the verge of a new and swiftly approaching century. (I say *new*.) Never has there been one like it before. It will be great in the immense legacy which it will have inherited from an age far more active and fruitful than any or all that have preceded in whatever belongs to knowledge, science, the penetration and apprehension of the massive wealth of history. It will come athrob with fresh ambitions, mighty resolves, with thews of steel to do. Many seeds will burst, great problems in speculation and in practical science, of which we today know little or nothing, will arise to be studied, handled, solved. Momentous questions in the industrial world, difficult and seeming formidable beyond degree, will press and will have answer. But I believe that one greater and greatest problem, transcending, to my thought, any and all besides, will come to the fore and command the intent study, the mighty energy of the awakened mind beyond all others. It is the problem of *religion*, of relation of the world to eternity, to God; of the translation that lies to be wrought lifting up the seen to the realm of the perennial, beholding the abiding and transcendent incarnate in this sphere of time.

You that have assembled here, have stood up as sturdy witnesses for the truth of heaven, for the ideas of reason, for the emancipation and growth without end, of man's soul in all knowledge and wisdom and power. I look that you still stand with faces to the dawn, with resolve unabated, with zeal that knows never to tire. Keeping the flag at the peak, and in the midst of the agitation and conflicts, the disruptions of the hour, speak the solvent word, and lead on to clarified vision and assured freedom. Let it be seen that here are men and women who hold to no finalities in religion, who believe that this precious faith is a moving, a growth, an opening out to larger light, to a freer, richer liberty on and on evermore. Men and women who believe that the soul is to exert itself, and toil valiantly to reach the true marriage and blending of heaven with earth, of eternity with time.

And as you hold to the attainment of a present heaven, so will you not show that you have risen to that high wisdom and dwell steadily in that pure and quenchless felicity? My life without, you may each say, is one of stress, of endeavor, of sharp conflict, if you will; within, it is of imperturbable calm, of constant possession, of deep and unbroken peace.

"For what need I of book or priest,
Or sibyl from the mummied East,
When every star is Bethlehem star?
I count as many as there are
Cinquefoils and violets in the grass
So many saints and saviors,
So many high behaviors
Salute the bard who is alive,
And only sees what he doth give."

A SIGNIFICANT and—to many—surprising step has been taken by the Catholic University of Washington, which announces that on October 1 it will open its doors to women. Hitherto only priests were admitted; now not only nuns, but female students generally, will be allowed to take the full course, although they will not receive any degrees. The question had been under discussion for a long time, and the decision is indorsed by the trustees of the institution.

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—The worship of the ideal grows out of what is deepest in human joy and human sorrow.

Mon.—To be a thinking being means a perpetual struggle after new truth.

Tues.—The field we have to plough is our own natures.

Wed.—Who would forego love to be rid of the struggles and the sufferings which its very depth and intensity bring?

Thurs.—Man alone seems gifted with the power of participation in the creative work of the universe.

Fri.—All the weight of the universe presses upon us until we take the next step.

Sat.—True conquest from beginning to end is self-conquest.

—*Frederic A. Hinckley.*

That's the Way.

Just a little every day,
That's the way!
Seeds in darkness swell and grow,
Tiny blades push through the snow,
Never any flower of May
Leaps to blossom in a burst;
Slowly—slowly—at the first,
That's the way!
Just a little every day.

Just a little every day,
That's the way!
Children learn to read and write,
Bit by bit, and mite by mite.
Never any one, I say,
Leaps to knowledge and its power.
Slowly—slowly—hour by hour,
That's the way!
Just a little every day.

—*Ella Wheeler Wilcox.*

My Pigeons.

My friend Mr. Andrews was an English gentleman, and very fond of animals. His home was like a menagerie, with his dogs, birds, monkeys and cats. About the stables there were almost a hundred pigeons, and at his call they would flock around him, lighting on his outstretched arm, his shoulders and head, and those who were not so fortunate as to find a resting-place about him, would cluster at his feet, to be fed from his hand. Every morning, at the first peep of dawn, one little white hen pigeon came in at his chamber door, which he invariably left ajar for her. She would perch on the foot of his bed and wait for him to waken, and if he slept too long, she would fly to his pillow and gently peck at his cheek with her bill. One day when I was paying him a visit he asked me if I would like to have some of his pigeons. Of course I was only too delighted to have some for my very own, so taking some corn he caught seven for me, which he put into a box so I could carry them home.

They were beautiful birds, and soon became fond of me and were quite contented in their new home. One of them was almost pure white, and had such pretty movements that we called her Grace. She was younger and smaller than the rest, and the older birds teased her sometimes; big, lazy Dick would take the best grains of corn, and always managed to fly into the bath basin first one, where he would flutter his wings like the funny fellow he was, till all the water was used up, and I, taking pity, would fill the basin for the rest. But one morning Grace got ahead of Dick. I sat at my window watching them come for their morning bath. Dick had not yet reached the basin when Grace flew around the corner of the house, making a great fuss, fluttering her wings and cooing distressfully, as though some trouble were in sight. Dick, with the air of going to the rescue, flew off to see what could be the matter, when Grace, with a quick turn, flew back and had her bath before Dick even found out she was only fooling him.

After awhile Grace came to be very busy in a certain corner of the stable, just above the stall of my pet pony. I did not think what she might be so busy about until one day, when I went to give the pony his lump of sugar, I saw Grace alight on his neck and pluck out a hair from his mane. And then I watched and saw she was building a dear little nest. Soon there were tiny eggs in that nest, and then, one day, four hungry little baby pigeons. Dick was so proud that he never after showed any selfishness about his bath or his food, and cared for the birdlings and their sweet mamma, Grace, as tenderly as any papa bird could.—Laura M. Clarke in *The Child Garden.*

Today.

BY RUTH WARD KAHN.

Some wait for tomorrow's sun
To fill the world with glee,
Or wait till their toil is done
E'er they launch their boats at sea.

And some look back at the years
Half forgotten, and past, and dead,
And some with a mournful cry
Wait tomorrow's dawn with dread.

But I, in whose dreary life
The sun shines faint and low,
Seek out some gladness every day,
For I think God meant it so.

—*Ruth Ward Kahn.*

AN INGENIOUS WOMAN.—A New England lady removed to Southern California decided that she wanted a cow. Visiting a cattle farm to purchase one, the sight of a tailless, thin and forlorn heifer excited her interest and sympathy. To her question the owner replied that this heifer promised to be the best of his herd, but since she lost her tail the flies so pestered her that she could neither graze nor sleep sufficiently, and was therefore no good.

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"She was worth forty dollars; I will sell her for five."

The lady bought her, drove her home, crochetted for her a cotton tail, affixed it securely, and that heifer is now one of the best milk-givers in the neighborhood, fat and well.—*Our Dumb Animals.*

He was six years old, just six that day,
And I saw he had something important to say
As he held in his hand a broken toy;
He looked in my face for an instant, and then
He said, with a sigh and a downcast eye,
"If I could live my life over again,
I think I could be a better boy!"

—Edith M. Thomas in *St. Nicholas.*

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

Calendar of Unitarian Conferences.

Illinois, Nov. 5-6.

Missouri Valley, Wichita, Nov. 6-7.

The Illinois State Liberal Congress is to be Held at Freeport, Ill., Nov. 19th 20th and 21st.

All religious societies in the state in sympathy with the ideas, objects and principles of the American Congress of Liberal Religious Societies are cordially invited to send delegations of three or more, and individuals throughout the state who are interested in congress work are cordially invited so come. Let us have a large, earnest and profitable meeting.

A. N. ALCOTT,
State Secretary.

PROGRAM.

Tuesday, Nov. 19th.

7:30 A. M. Opening sermon by Dr. H. W. Thomas, of Chicago.

Wednesday, Nov. 20th.

9 A. M. Devotional exercises led by Dr. Thomas Kerr of Rockford.

9:30 A. M. Business. Appointment of committees, etc.

10 A. M. Reports of ministers from various localities. General conference.

12:30 Adjournment.

2 P. M Our Missionary Problems, Rev. L. J. Duncan, Streator, Ill. To be followed by general discussion.

4 P. M. What a Liberal Church Can do for a Community, Dr. Thomas Kerr, of Rockford.

8 P. M. Platform meeting. The Community Church, Rev. Jenkin Lloyd Jones, Chicago, Ill. The Advantage of the Federation of Liberal Religious Societies for Missionary Work, Rabbi Joseph Stolz, Chicago. There will be one other speaker.

Thursday, Nov. 21st.

9 A. M. Devotional Exercises led by Rev. Mr. Wilson, Hillside, Wis.

9:30 A. M. One principle of Growth, Rev. C. F. Elliott, Hinsdale, Ill.

Discussion.

10:30 A. M. Form and Substance in Religion, Mrs. C. P. Woolley, Geneva, Ill.

11 A. M. Reports of Missionary Work by Revs. G. B. Renney and A. N. Alcott.

This program is substantially complete, but may undergo some slight alterations possibly in the order and otherwise.

For any additional information inquire of Rev. A. N. Alcott, State Secretary, Elgin, Ill.

The Iowa Conference.

The seventeenth annual session of the Iowa Unitarian Association was held at Anamosa, Oct. 15–16–17. The delegation was smaller than usual, and is accounted for by the fact that Anamosa is not easily reached by most of the churches in the state, it being as distant from the north-west portion of the state, as Des Moines is from Chicago.

Nine out of the thirteen churches of the state were represented; and all save one sent in reports. One also of the six missionary points was represented by two delegates.

The cordial welcome which the delegates received, and the responsive hearing which all speakers had, created the right atmosphere to make the session enthusiastic and helpful. Miss Gordon's paper on "The New Pulpit" was a suggestive comparison between the pulpit of a century ago and the pulpit of today—showing that although the function of the minister of the present is considerably different from what it was when the preacher depended for his leadership upon his superior knowledge—it was still the part of the minister to quicken moral faculties, to inspire high ideals, to deepen man's trust in God, and to enlarge man's hope.

In the evening the attendance was large, filling the pleasant hall whose seating capacity is over two hundred. After the welcome by Rev. Chas. I. Deyo, of Anamosa, and the response by Rev. Arthur M. Judy, the Conference sermon was given by Rev. Chas. E. Perkins. Followed by the Conference hymn it made a most beautiful and impressive service. The Devotional Service on Thursday morning, which was conducted by Rev. Mr. Baker, of Sterling, Ill., was well attended, and was thoroughly helpful. Following the appointment of standing committees, the reports of the secretary and treasurer were read.

The secretary's report showed twelve churches in the state as against seven three years ago; six missions—all save one of which have been created in the last two years,—and two, those at Coon Rapids and Ida Grove, since the last session of the conference.

Of the twelve churches, all but two, those at Rock Rapids and Perry, have ministers, and Perry hopes to secure a minister soon. It is hoped too, that the work at Rock Rapids will again be taken up in connection with Luverne, Minn.

Of the missions, Centerville with occasional preaching is bravely holding its own; Marcus is supplied with monthly services by Mr. Van Sluyters; Ida Grove, with large and enthusiastic congregations under Miss Safford and Miss Gordon, promises soon to be a church; Coon Rapids has recently started a Sunday School and intends to follow this by lay services with the help of a neighboring minister, once a month. No recent report has been sent in from Forest City, but the latest word from there showed a membership roll of sixty. No services are being held at West Liberty—the Sunday train on which Mr. Judy depended having been taken off. At Manly the brave little company composed largely of the Holden family still hold their Sunday School in the little country church, and rejoice in the large free faith so well suited to their prairie homes.

The secretary has written during the year more than three hundred letters on behalf of the conference. During the year the following changes have occurred: Rev. B. A. Van Sluyters has gone from Decorah to Cherokee; Rev. Chas. Graves has gone from Anamosa to Humboldt; Rev. H. D. Stevens has gone from Perry to the East and Rev. T. P. Byrnes, from Humboldt to Manistee, Mich. We are sorry to miss these brothers from our midst. Rev. Chas. I. Deyo, formerly of Belding, Mich., has been called to Anamosa.

The treasurer, Hon. B. F. Gue, being absent, his report was read by the secretary. It showed total amount of cash received during the year $496.88. Balance in treasury $200.25. This report was followed by that of the finance committee, Mrs. Melida Pappe, of Sioux City. She reported as received from the field for missionary work, $650.00, making the total amount of money raised during the year, $1,147.00.

At the conclusion of Mrs. Pappe's report it was moved that the report be adopted and ordered published in *Old and New*; and that the thanks of the conference be extended to the chairman. This motion was unanimously adopted. Mr. Judy then presented a plan of missionary work which was referred to the missionary committee.

The Sunday School meeting on Wednesday afternoon was full of suggestions for parents as well as Sunday School workers. Mr. Gould in his usually happy manner made clear the difference between the teaching in orthodox schools and the teaching which Unitarian schools should do. At the close of his talk he modestly presented his own attempt to teach God in nature through the "Nature Studies" which he is preparing for the current year. Through them he would try to teach that God's love is seen in the care of all sorts of animals for their young, as truly as in the mother's love for her child. He would have the children see that all these expressions of affection are really God's love flowing into the world. They are not types of God's love, but are verily that love itself.

Mr. Judy's paper on "Teachers' Meetings" showed by the results in one school—that at Davenport—that these meetings were the foundation of its continued growth and prosperity. From a beginning of three or four teachers the number has now increased to twenty-six. Here not only the plans for the school were settled upon but the lessons carefully considered. As the result of some

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ten years' work the school has now a membership of 320.

The Wednesday evening service was a platform meeting, Mr. Forbush spoke on "What the Bible means to Unitarians," in a clear and forcible manner, happily uniting higher criticism with reverent appreciation. Mr. Gould presented "Our Thought of Man" as the flowering of nature in an inspiring fashion. Mr. Palmer in his treatment of "Our Faith in God" dwelt especially upon the divine tenderness and love.

The devotional service on Thursday morning, led by Rev. Mr. Skilling, was animated and helpful. The reports of churches followed. These were nearly all encouraging. The only exceptions being the word from Rock Rapids and Perry where there are no ministers. Perry, however, hopes to secure a minister in the near future and it is hoped that Rock Rapids together with Luverne (Minn.) will have services again before many months.

The consideration of the plan of co-operation with the Western Conference and the A. U. A. resulted in the following resolutions which were passed with only two dissenting votes:—

WHEREAS in the judgment of the Conference the time has arrived when the best interests of Unitarianism demand that an effort be made to determine the respective rights and limitations of our State, District and National bodies and to so adjust their functions that the overlapping of authority and the duplication of agencies may be done away:—

Resolved, First, that the Board of Trustees be instructed to nominate a Director of the Western Unitarian Conference to assume such duties in that capacity as are indicated in the plan of co-operation between the A. U. A. and the W. U. C., and the State Conference proposed at the last meeting of the Western Unitarian Conference.

Resolved, Second, that in case this plan should not be endorsed by a sufficient number of the State and District Conferences to recommend its adoption, the member chosen as Director shall then become the member from this Conference of a committee on co-operation, whose membership shall consist of one representative from each State or District Conference within the bounds of the Western Conference to be chosen by each Conference or by the Board of Trustees thereof; and two representatives from the Western Conference to be chosen by the Board of Directors thereof; and three from the A. U. A. to be chosen by its Board of Directors.

This committee to meet in Chicago the second Tuesday in March, 1896, at 10 o'clock A. M.

It shall be the duty of this committee to prepare plans of co-operation to submit to the Western Conference and to the A. U. A. at their May meeting in 1896.

It shall be the duty of the secretary of the Conference to notify the secretaries of all the other conferences concerned in this action, and invite their co-operation.

The two papers on "Young People's Societies" on Thursday afternoon were followed by an earnest consideration of ways and means to interest the young people of our Unitarian churches throughout the state. As a result, the following resolution was unanimously adopted:

Resolved, that the Young People's Religious Union of Sioux City be requested to appoint a committee of three, of which Mr. George Greenwood shall be chairman, to propose plans for the organization of other societies of like character and with the same name throughout the State.

After an informal address by Mr. Pratt and a short business session the conference adjourned. The officers for the ensuing year are:—

President, Rev. Mary A. Safford, Sioux City; vice-president, Dr. L. J. Adair, Anamosa; secretary, Leon A. Harvey, DesMoines; treasurer, Hon. B. F. Gue, DesMoines.

The closing sermon was given by Miss Safford from the text, "I was not disobedient

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[From THE NEW UNITY, May 2, 1895.]

The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

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Battle Creek, Mich.

A noteworthy social event occurred last Wednesday evening in the reception given to the Rev. and Mrs. T. J. Horner under the auspices of the ladies of the Independent Congregational church. The spacious parlors of the church were handsomely decorated for the occasion and all the preliminary arrangements were made in the becoming style and on the liberal scale, for which the ladies of that congregation are noted.

The time announced for the reception was eight o'clock and soon after that hour the parlors were crowded with the members of the congregation and many of our citizens of other denominations who met to extend their greetings to the new pastor, Mr. Horner and his estimable wife, who have both made a most favorable impression upon the community, since their arrival to make a home in our midst. Nearly all the pastors of the several churches in the city were noticed in the assemblage and participated in the hearty welcome which was so marked a feature of the evening. Coffee and a light menu was served by the ladies and delightful music by the Washburne Mandolin and Guitar Quintette, added to the general agreeableness of the occasion. The reception was entirely informal and as a social event was all the more pleasant on that account. About five hundred were present during the evening.

Cleveland.

The Temple Society has completed its prospectus for the season of '95-'96, and upon its perusal will be found a splendid entertainment and lecture course, as well as a fine curriculum for the institutional work. The Temple Course, which will be held in the auditorium of the temple, comprises some of the highest priced lectures and concerts in the country, as will be seen from the following list: October 16, "The Harp of the Senses," Prof. John B. DeMotte, LL.D. October 31, the Redpath Grand Concert Co. November 19, The Royal Welsh Ladies' Choir. November 27, "Hamlet and His Interpreters," George R. Wendling. December 18, "Acres of Diamonds," Russell H. Conwell. January 29, Remenyi Grand Concert Co. February 26, "The Reign of the Demagogue," John Temple Graves. March 26, Temple Quartette Concert Co., of Boston. April 29, "David Copperfield," Leland T. Powers. One ticket entitles the holder to all of the foregoing attractions, which costs the small sum of one dollar, and reserving one dollar extra.

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As to the delimitation of sociology presented in the opening chapter, we cannot but regard it as *obiter dicta* and do not feel called upon to discuss its value. The sociological purposes set forth in the several chapters are too general to give to the respective reflective analyses much special value. F. W. S.

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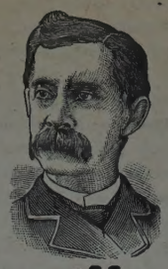

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ment which is really later," and that prophecy is not necessarily predictive—"prophetic inspiration being consistent with erroneous anticipations." Again a shudder went through the upholders of tradition in the church, and here and there threats were heard; but the Essays and Reviews *fiasco* and the Colenso catastrophe were still in vivid remembrance. Good sense prevailed, and Benson, Archbishop of Canterbury, instead of prosecuting the authors, himself asked the famous question, "May not the Holy Spirit make use of myth and legend?"—ANDREW D. WHITE, in the *Popular Science Monthly.*

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